

PHILOSOPHICAL GLOSSARY

Acts and Omissions Doctrine The doctrine that there is an important moral difference between acts and omissions (or failures to act): An act can be wrong, but an omission with the same effect is not wrong. As it is applied to killing and letting die, the doctrine says that killing an innocent person is wrong but letting the person die may not be wrong, or perhaps is less wrong. The application of the doctrine to euthanasia is attacked by Rachels in the reading in Chapter 3. Glover discusses and rejects the doctrine and its application to euthanasia in Chapter 7 of his book *Causing Death and Saving Lives*. A limited defense of the doctrine as it is applied to killing and letting die can be found in Foot's "Euthanasia" and Ladd's "Positive and Negative Euthanasia" (see the Suggested Readings for Chapter 3).

Ad hoc device A device made for a specific purpose. In science and philosophy, an ad hoc hypothesis (or device) is one added to a theory to save it from being falsified. A well-known example is the addition of epicycles to the astronomy of Ptolemy.

Ahimsa Literally, nonviolence. The concept of ahimsa originated in Jainism, an Indian religion, and was adopted by Hinduism and Buddhism. In Jainism, one is supposed to not harm any living being, including insects and plants. In Hinduism and Buddhism, it is usually applied only to conscious or sentient beings, where this includes animals but not plants. Negatively, it means not killing or harming beings in thought, word, or deed. Positively, it means loving beings in thought, word, and deed. In Buddhism, this is expressed by the wish "May all beings be happy and free of suffering!"

Altruism The view that we should give moral consideration to others for their own sake and not because of any self-interested reason. By contrast, Egoism says that we should consider only ourselves and that any consideration of others is based on self-interest.

A priori Known independent of experience, as distinguished from a posteriori, known from experience. "No statement can be both true and false" is known

a priori, whereas the statement "Some crows are black" is known a posteriori.

Argumentum ad hominem A Latin phrase meaning, literally, "argument to the man." In logic, the fallacy of personally attacking one's opponent instead of responding to the opponent's arguments or claims.

Begging the question Begging the question is a fallacy of reasoning where one assumes what one is trying to prove. For example, the claim that the Bible proves that God exists assumes that the Bible is the revealed word of God, and this assumes that God exists. Such reasoning is sometimes said to be circular.

Carthaginian peace Carthage was an ancient city completely razed by the Romans. A Carthaginian peace, therefore, is an ironic way of talking about total destruction.

Categorical Imperative In his moral theory, Kant distinguishes between a hypothetical imperative and a categorical imperative. One follows a hypothetical imperative when one seeks a "material end" dependent on desires, for example, eating food in order to feel satisfied. In Kant's terminology, the end of eating food is conditional on the desire to feel satisfied; it is not an unconditional end like the fulfillment of duty. A categorical imperative is a command in the form "Do X" (as distinguished from a hypothetical command of the form "If you want X, do Y") that has an unconditional end, namely, the fulfillment of duty. This end is not dependent on desires or inclinations, but is based on pure reason alone (as Kant puts it). Kant formulates the Categorical Imperative in several different ways, but he seems to think that there is just one such imperative. The standard version is that one should act only in accord with those maxims that can be consistently willed as universal laws; this is something that is supposed to be impossible for maxims aimed at mere material ends, such as drinking beer.

Ceteris paribus A Latin phrase meaning "other things being equal." A ceteris paribus clause is often used as a hedge or qualification to a claim to indicate

that there may be exceptions or that it might be false in certain circumstances or given certain factors.

Consequentialists Those who believe that the moral rightness or wrongness of an act is determined by its consequences rather than some other feature such as motive or God's commands. Both utilitarians and egoists are consequentialists.

Criterion (pl. *criteria*) A standard that provides a conclusive way of determining whether something exists or whether a word is used correctly. In the abortion controversy, writers have tried to establish a criterion for the fetus being a person, that is, the feature that provides logically conclusive evidence that the fetus is a person. Often a criterion is formulated in terms of a necessary and sufficient condition. (See *necessary conditions* and *sufficient conditions*.)

Cultural Relativism A theory of moral values that holds that values are relative to society. If a society or culture approves of a certain action, then it is right; and if it disapproves of an action, then it is wrong. (This theory should not be confused with Anthropological Relativism, the factual thesis that different societies have different moral codes.) If Cultural Relativism is true, then it follows, supposedly, that there are no universal moral values that hold in all societies at all times and there are no objective moral values that hold independent of society. Cultural Relativism has been popular with sociologists and anthropologists, but not many philosophers have adopted it. Philosophers insist (with some support from anthropologists) that there are universal moral values; for example, caring for children is morally approved in all known societies. Philosophers also want to criticize societies and reform them; this means that societies have made moral mistakes in the past and present. If so, then practices such as slavery that were previously approved by a society may be objectively wrong, and acts disapproved by a society (such as allowing women in combat) may be objectively right.

Dār al-Harb Literally, the territory of war. The land of the enemy or land not controlled by Muslims.

Dār al-Islam Literally, the territory of Islam. The land ruled by Muslims.

Deontological theories Deontological theories determine the rightness or wrongness of an act by something other than its consequences—for example, by

God's commands or moral intuition. They differ from teleological theories such as Utilitarianism, Egoism, and Altruism, which hold that the rightness or wrongness of an act is determined by its consequences.

Dharma In Hinduism a comprehensive term that includes the lawful order of the universe and the foundation of religion. In Buddhism dharma can refer to the teachings of the Buddha, the cosmic law underlying our world, or the moral law of karmically determined rebirth.

Distributive justice The problem or theory of how to allocate or distribute goods and services in a society. Should there be equal distribution, or should some people be allowed to have more goods and services than others?

Divine Command Theory In its standard form, the Divine Command Theory says that an act is right if it is commanded by God and wrong if it is forbidden by God. This theory has been defended by a few philosophers, but it faces various difficulties, some of which are discussed by Arthur in the reading. One way of defending the theory is to hold that the divine commands are "written in one's heart" and discovered by using one's conscience. This avoids some of the difficulties raised by Arthur, but it would not satisfy those who insist that God's commands are only found in the Bible or the Koran.

Doctrine of Double Effect This Roman Catholic doctrine distinguishes between two effects of an action: an intended effect and an unintended but foreseen effect. The doctrine says that an action that has a bad effect that is foreseen but unintended is allowable provided it is motivated by the intention to produce a good effect. Sometimes the qualification is added that the good effect must outweigh the bad effect or that the good effect must be "proportional" to the bad effect. This principle can be used to defend abortions and euthanasia. A famous application of the principle was to the atomic bombing of Hiroshima and Nagasaki. It was argued that the good intention to end the war with Japan justified this action despite the fact that hundreds of thousands of innocent people were killed.

Empirical truths Truths based on experience, for example, "It is cloudy outside." They are also called contingent truths. Empirical or contingent truths are distinguished from logical or necessary truths discovered by reasoning, for example, "It is either cloudy or it is not cloudy."



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Ethical Egoism The standard formulation of the theory is that everyone ought to act in his or her self-interest. My act is right if it is in self-interest, and wrong if it is not. Your act is right if it is in your self-interest, and wrong if it is not. This version of the theory is called Universal Ethical Egoism because it is supposed to apply to everyone equally. Another possible version of Egoism is Personal Ethical Egoism where I say that I ought to do those actions that most benefit me, but I have nothing to say about your actions. This is not really an ethical theory, but more like a personal philosophy of life. Still another version is Individual Ethical Egoism where I say that you and I both ought to do what is in my self-interest. This view involves a strange asymmetry: You ought to always help me, but I should never help you, unless that benefits me. None of these views should be confused with Psychological Egoism, the theory that everyone, in fact, is motivated by self-interest. Obviously, this is not an ethical theory, but a factual claim about how people act.

Ethnocentrism The belief that one's own race or ethnic group is superior to other races or ethnic groups.

Fallacy of affirming the consequent A fallacy of reasoning committed by arguments having the logical form "P implies Q; Q; therefore P," where P and Q are statements that are true or false. In the conditional statement "P implies Q," Q is called the consequent and P the antecedent. For example, consider this argument: If the fetus is a person, then the fetus is conscious. The fetus is conscious after the eighth week. So the fetus is a person after the eighth week. Here is an argument with the same logical form, only it is about Fido the dog: If Fido is a person, then Fido is conscious. Fido is conscious when barking; therefore, Fido is a person when barking.

Free-rider's principle A free rider is one who obtains or attempts to obtain a benefit without paying, for example, a worker who receives the benefits of a union contract without becoming a member of the union. Advocates of the free rider's principle maintain that one should be allowed to do this.

Free will According to the traditional theory of free will, acts that are produced by a special mental act of the will, and not by some external event, are said to be free, that is, not caused by anything else, either mental or physical. The standard example of an act of free will is the mental act of choosing between two

things. The theory of free will is highly controversial; it is rejected by scientists and philosophers who believe that everything is caused, including human mental and physical acts.

Hedonism The theory saying that only pleasure is good. The theory is usually explained in terms of a distinction between intrinsic and instrumental goodness. Something is intrinsically good if it is good in itself, considered apart from anything else, whereas something is instrumentally good if it is a means of getting something else. Hedonism claims that only pleasure is intrinsically good, but it allows that other things such as beauty and power can be instrumentally good. Hedonists typically make a further distinction between types of pleasures. Mill, for example, held that intellectual pleasures (e.g., the pleasure one gets from reading or writing) are better than physical pleasures (e.g., the pleasure one gets from eating). As Mill puts it, "It is better to be a human being dissatisfied than a pig satisfied."

Ideal Utilitarianism This is a nonhedonistic form of Utilitarianism that accepts other things besides pleasure as being good. In the version adopted by the British philosopher G. E. Moore (1873–1958), knowledge and beauty are considered to be intrinsically good, and some pleasant states of mind can be intrinsically bad.

Imām A leader of the people. The Imām is also referred to as the Caliph and is supposed to be a successor to Mohammed, e.g., Ali.

Imperfect duty See *perfect duty*.

Infinite regress A series of events that continues without end—usually with the implication that this is impossible. A vicious infinite regress is one that is impossible, whereas a benign infinite regress is not impossible.

Instrumental value See *intrinsic value*.

Intrinsic value Sometimes the term "intrinsic value" is used to mean intrinsic goodness, but strictly speaking, intrinsic value includes both intrinsic goodness and intrinsic badness. Something has intrinsic value if it is good or bad in itself apart from its use or consequences. By contrast, something has *instrumental value* (or extrinsic value) if it is good or bad depending on how it is used. Kant used the phrase "good without qualification"; this seems to mean roughly the same thing as intrinsically good.

Intuitionism In general, Intuitionism is the view that knowledge can be found using a special kind of apprehension called intuition that is neither sense-perception nor inferential reasoning, but a kind of mental vision where a truth is directly and clearly seen to be true. In ethics, Intuitionism is the view that certain moral judgments are self-evident and that any normal person will agree. For example, Ross thought it self-evident that one has a duty to keep a promise. Other than saying that this is self-evident, in a way similar to the self-evidence of axioms and postulates of mathematics and geometry, no further justification can be given or is needed.

Lex talionis The law of retaliation. It can be interpreted to mean exact retaliation, as in the biblical saying "an eye for an eye, a tooth for a tooth, a life for a life," or it can be interpreted to mean simply that the punishment should be appropriate for the crime—a severe punishment for a serious crime, and a lesser punishment for a less serious crime.

Logically necessary A proposition is said to be logically necessary if its denial is a self-contradiction. For example, "Triangles are three-sided" is logically necessary given the ordinary meaning of the word "triangles." Sometimes properties are said to be logically necessary if it is impossible for an object to exist without the property in question. For example, it is claimed that being human is a logically necessary property of Socrates because Socrates could not exist without being human. By contrast, Socrates could have existed without being snub-nosed, it is claimed, so being snub-nosed is not a logically necessary property or essential property of Socrates. The view that objects have logically necessary properties or essential properties is called Essentialism, and it remains controversial. Essentialists make a distinction between *de dicto* necessity (necessity applied to propositions) and *de re* necessity (necessity applied to objects in the world), but there is debate about the distinction and how it should be used. For one thing, essentialists explain the distinction by appealing to the notion of an infinite number of possible worlds, and some philosophers find this idea problematic.

Metaphysical Relating to metaphysics, the branch of philosophy that answers questions about reality. In Glover's article, however, metaphysical means something transcendental or beyond the sensible world.

Mirabile dictu Amazing or wonderful to say.

Natural kind A category of entities that belong together, usually with the implication that this is a matter of necessity. For example, if Socrates is a member of the natural kind "human being," then he is necessarily a human being. Some philosophers argue that science in fact uses natural kind terms (like "water") that imply necessity.

Natural law The term "natural law" usually refers to prescriptive moral laws that are derived from human nature (as distinguished from descriptive laws of nature such as those found in chemistry and physics). For example, it is claimed that the natural purpose of sexual intercourse is reproduction and that it is wrong to interfere with this natural process.

Necessary conditions A necessary condition for something is one without which the thing would not exist or occur. The presence of oxygen is a necessary condition for human life. Being age thirty-five or older is a necessary condition for being the president of the United States. A *sufficient condition* for something is one such that its occurrence or presence makes the thing exist or occur. Prolonged absence of oxygen is a sufficient condition for human death. Being a United States senator is a sufficient condition for being a person. Something can be a necessary condition and not a sufficient condition and vice versa.

Nirvana Literally, "blowing out" or "extinction." In Theravada Buddhism, Nirvana is usually defined as the cessation of the defilements of greed, hatred, and delusion. As such it can be attained while one is still living, as the Buddha is said to have done at age thirty-five when he attained the supreme, unexcelled enlightenment. Parinirvana is the final Nirvana, literally the Nirvana that goes beyond; it is usually understood to be the indescribable state the Buddha or an arhat (a disciple who has attained the cessation of defilements) enters into after physical death. It is not total annihilation—such a view is rejected as nihilism; rather it is a state of consciousness comparable to a vast ocean. In Mahayana Buddhism and Tibetan Buddhism, still another type of Nirvana is recognized, the "Nirvana without fixed abode." Buddhas or other beings (called bodhisattvas or "enlightenment beings") who have attained this Nirvana are able to appear and disappear in any of the six realms of birth and death (that is, the realms of devas, asuras, humans, animals, ghosts, or hell-beings) or to abide in a special Buddha realm. They do not remain "fixed" in Parinirvana but appear and disappear in order to help those who have not attained Nirvana or enlightenment. Nirvana is not the same as enlightenment although they are sometimes

equated. In Mahayana Buddhism, bodhisattvas can attain enlightenment without the cessation of the defilements, that is, without attaining Nirvana and without entering into the Parinirvana; this distinguishes them from Buddhas who attain both enlightenment and Nirvana. Also, Buddhas who are enlightened may renounce Nirvana; when they do this they are technically no longer Buddhas but bodhisattvas. For example, Manjushri, the Bodhisattva of Perfect Wisdom, is said to have been a perfect Buddha innumerable world-epochs before our universe. He vowed to manifest himself as a disciple of all Buddhas in all world systems so that he could mediate between the Buddhas and humans.

Normative propositions Propositions or statements containing value terms such as "ought," "right," and "good." For example, "You ought to love your neighbor as yourself," or "Pleasure is good."

Perfect duty In Kant's ethical theory, a perfect duty is an action that we should always perform or abstain from performing without exception. For example, Kant thought that the duty not to lie is a perfect duty that admits no exceptions. Another example is the duty not to kill an innocent person. An imperfect duty, by contrast, asks us to promote certain goals such as the welfare of others, but we are not required always to do this. We can choose when and how to fulfill an imperfect duty. For example, one person might give money for famine relief, while another gives money to help the homeless; but both are fulfilling the imperfect duty to help others. A person who does nothing at all to help others, however, would fail to satisfy the imperfect duty to help others.

Positive and negative duties Positive duties tell us what we are morally required to do, whereas negative duties tell us what we are morally forbidden to do. Some moral philosophers have held that negative duties such as the duty not to kill innocent people are stronger than positive duties such as the duty to help others, but this remains controversial.

Positive and negative duties are often correlated with positive and negative rights. A positive right implies that others have a positive duty to do something. The right to life, for example, if interpreted as a positive right, requires others to give food and other necessities for life. By contrast, a negative right implies that others have a negative duty not to do something. They are sometimes called rights of non-interference. Thus the right to life, if interpreted negatively, implies that one has a negative duty not to interfere with another's life.

Positivism A philosophical position developed by Comte in nineteenth-century France, and adopted by many philosophers, that is characterized by hostility to theology and metaphysics and optimism about the use of the scientific method to obtain knowledge about the world. In the twentieth century, logical positivists dismissed statements in religion, ethics, and metaphysics as factually meaningless because they could not be empirically verified. To do this, they adopted a verifiability principle saying that a statement is factually meaningful if and only if it can be empirically verified. This principle was criticized as self-defeating (when applied to itself, the verifiability principle is itself factually meaningless) and too narrow (it excludes many meaningful sentences such as commands and exclamations). Because of these difficulties, logical positivism was replaced by a movement called linguistic or conceptual analysis that attempts to explain the meaning of language in terms of its use and pays close attention to the vagueness and ambiguity of language. The articles by Mary Anne Warren and Jane English in Chapter 2 illustrate this method of doing philosophy.

Preference Utilitarianism This is a nonhedonistic form of Utilitarianism holding that satisfaction of one's desires is what is good, rather than just pleasure, and not having one's desires satisfied is bad. Peter Singer is the main proponent of this theory.

Prima facie duty In Ross's terminology, a *prima facie* duty is a duty or obligation one has unless it is overridden by some other duty. *Prima facie* means literally "on the face of it." The basic idea is that one *prima facie* duty can override another *prima facie* duty. For example, suppose Jane promises to meet Mary for lunch, but she cannot get anyone to care for her two small children. Jane breaks her promise to meet Mary because she feels her duty to care for her children overrides her duty to keep her promise. A duty that is not overridden by any other duties becomes an absolute duty.

Prima facie rightness Literally, rightness at first glance. To say that an act is *prima facie* right means that its rightness can be overridden by other moral considerations. For example, it is *prima facie* right to keep a promise. But suppose that doing this will produce a great harm. If that is the case, then the rightness of keeping a promise would be overridden by a more important moral consideration. Or at least that is what Ross and his followers would say. (See *prima facie* duty).

Principle of Equal Consideration of Interests Peter Singer's principle that we ought to give equal consideration to everyone's interests, including those of nonhuman animals. Singer argues that racism, sexism, and speciesism all violate this principle.

Principle of Universalisability Kant's principle that an act is right if you are willing to have everyone do it, that is, if you are willing to universalize it, and wrong if you are not willing to have everyone do it, if you are not willing to universalize it.

Prisoner's dilemma A problem in game theory that applies to situations where people must cooperate. The problem is usually stated in terms of two prisoners, say John and Jane. Both John and Jane are offered the same deal: If one of them confesses and the other does not, the one who confesses will go free and the one who does not confess will get a stiff prison sentence. If both confess, then both will get moderate prison sentences. If both refuse to confess (and thus cooperate with each other), then both will get light prison sentences. So there are four possible outcomes:

1. John confesses and goes free, and Jane does not confess and gets a stiff sentence.
2. Jane confesses and goes free, and John does not confess and gets a stiff sentence.
3. Both confess and get moderate sentences.
4. Neither confesses and both get light sentences.

Now assume that (1) is the best outcome for John and (2) is the best outcome for Jane and that the next best outcome for both is (4). The worst outcome for both is (3). What should they do? Each will reason as follows: "The other one will either confess or not confess. If the other one confesses I must confess too in order to avoid the sucker's outcome—a stiff sentence for me and the other one goes free. If the other one doesn't confess, then I must confess to get the best outcome for me. Thus no matter what the other one does, I must confess." If both reason in this way, both will confess, producing (3) instead of (4): that is, they produce the worst possible outcome for both instead of the best one for both.

This sort of problem seems to arise in many situations of cooperation and conflict between persons. For example, suppose there is a public good that we all want, say clean air. Clean air can only be produced by cooperative collective action. But to produce this public good, each individual must make a sacrifice (say by driving less often), and this gives each one a reason to not cooperate. So each person

might reason as follows: "Other people will either act to produce clean air or they will not. If they do, then I can get clean air without sacrificing (the best option for me). If they do not, then why should I be a sucker and sacrifice without getting the benefit? So in any event, I should do nothing." If everyone reasons in this way, then we will never get clean air.

Propositional attitude A psychological attitude that takes a proposition as its object, for example, believing that the sun will rise tomorrow, or hoping that there is survival of death.

Retributivism A theory of punishment holding that punishment is done to correct an inequity or moral imbalance the offense has created, and not because it produces any good consequences—as in the utilitarian theory of punishment. Retribution or "paying back" the criminal is sometimes thought of as personal revenge or getting even, but it can also be perceived as a kind of impersonal correction of a moral imbalance.

Satyagraha The term "satyagraha" (literally, "truth force") was coined by Mohandas K. Gandhi to express the force Indians used in South Africa and later in India to oppose unjust laws. As practiced by Gandhi and his followers, it requires nonviolence (ahimsa) toward all living beings but permits breaking unjust laws, provided the lawbreaker accepts the legal punishment for breaking the law. In practice, the activities employed included fasting, marches, strikes, boycotts, and so on. To give a specific example, in South Africa Gandhi burned his identity card identifying him as "colored"; for doing this he was beaten by the police and imprisoned. By accepting the punishment, Gandhi showed respect for the law as such. Also, the passive and nonviolent resistance was supposed to be done with humility and lack of anger toward one's opponents.

Semantics The study of the meaning of signs and symbols, as distinguished from syntactics, the study of the grammatical arrangement of signs and symbols in order to convey meaning.

Shia A branch of Islam composed of sects that are the followers of Ali and who uphold Ali's leadership after Mohammed. Distinguished from the Sunni who appeal to the sunna (custom or tradition) to determine correct behavior rather than to the Imams or leaders. The Sunni are usually considered to be Orthodox Muslims.

Slippery slope argument In general, an argument that one cannot draw a line or avoid certain consequences. For example, a slippery slope argument is that if one allows some sick people to be killed, then one must allow all sick people to be killed (and slide down a "slippery slope" of killing). In the abortion controversy, one finds the argument that if an infant is a person, and the development of the infant from the zygote is a slippery slope, that is, a smooth continuous curve of development without any sharp breaks or discontinuities so that no lines can be drawn, then the zygote is a person too. This argument is attacked by Thomson in the readings.

Social Contract Theory The basic idea of Social Contract Theory is that morality arises from an agreement or contract made by people that enables them to live together. In his book *Leviathan*, the British philosopher Thomas Hobbes (1588–1679) says that people living in a state of nature apart from society would find life "solitary, poor, nasty, brutish, and short." To avoid such a life, people live together in a society. But social life is possible only if people agree to follow moral rules such as "Don't murder" and "Don't steal." Another philosopher who is associated with this theory is Jean-Jacques Rousseau (1712–1778). In his work *The Social Contract*, Rousseau asserts that humans living in a state of nature are stupid animals; they become intelligent beings only when they live together in a civilized society. The British philosopher John Locke (1632–1704) made an important contribution to Social Contract Theory in his work *Two Treatises of Government*. He argues that in the state of nature humans are free and equal, but this does not mean that they can do anything they want. There is a law of nature, established by God, that gives each person certain natural rights—a right to life, a right to liberty, and a right to property. But to enjoy these rights, humans must live together under a social contract which establishes a government to protect these rights and settle disputes. Without a government, humans in a state of nature would infringe on each other's rights.

Statism Control and planning of a nation's economy by a centralized government, as distinguished from free market capitalism.

Subjectivism A theory of moral values holding that values are relative to a person's subjective feelings or emotions. If a person approves of an action, then it is morally right; and if the person disapproves of an action, then it is morally wrong. This theory should not be confused with the factual thesis that different

people have different feelings about moral values. No doubt this factual thesis is true, but it does not follow that moral values are different for different people. An act might be right even if a person disapproves of it; and an act might be wrong even though a person approves of it. This is simply to say that people can be mistaken about what is right or wrong. If such mistakes are possible, and most philosophers insist that they are, then Subjectivism cannot be true. Another standard criticism of Subjectivism is that it fails to recognize the fact that there are genuine moral disagreements. Pro-life and pro-choice advocates disagree about the wrongness of abortion, but this disagreement is not just a disagreement in feeling or emotion. Both sides could emotionally disapprove of abortion, yet disagree about its wrongness in some cases, say pregnancy due to rape.

Sufficient conditions See *necessary conditions*.

Supererogatory An act is supererogatory if it is morally good but beyond what is morally required, such as giving all your money to the needy.

Tao Literally, the way or path. In the *Tao Te Ching*, the phrase "eternal Tao" is used to refer to the indescribable, ultimate reality that is the Mother of the ten thousand things, that is, all individual things that exist. Sometimes, the word "tao" refers to the manifestation of the eternal tao in nature. In Confucianism and Taoism, the word "tao" is also used to refer to the moral path that leads to goodness (jen) or to a good life or, in religious Taoism, to immortality.

Teleological theories Teleological theories determine moral rightness or wrongness by looking at consequences of actions. The standard teleological theory in ethics, as we can see in the readings, is Utilitarianism. Utilitarianism takes different forms, depending on what view about the good is adopted (for example, Hedonism or some nonhedonistic view), but all versions agree that the consequences for everyone should be considered. Unlike Utilitarianism, Ethical Egoism is a teleological theory that only considers the consequences for the agent and ignores the consequences for others. A third teleological theory is Altruism; it considers consequences for others but not for the agent. More teleological theories can be formulated, depending on who is given moral consideration. One might only be concerned, say, with one's family or one's religious group.

Teleological theories are usually contrasted with deontological theories, which do not look at consequences

in determining moral rightness or wrongness. Kant's theory and the Divine Command Theory are examples of deontological theories. Another example is situation ethics where one is supposed to decide what is right or wrong in concrete situations without using abstract rules for guidance. Appeals to conscience or moral intuition would also be classified as deontological.

Theory of Instantaneous Ensoulment The medieval doctrine that God puts the soul into the fertilized egg at the moment of conception and not afterward. This is a standard Roman Catholic belief that is sometimes used to defend the conservative prohibition of abortion.

Utilitarianism A standard theory in ethics that uses the Principle of Utility to determine whether an act is morally right or wrong. This principle is formulated

in different ways, but a standard version is this: Everyone ought to act so as to bring about the greatest good for the greatest number. Utilitarians do not agree about what is good or bad. Some of them, called hedonists, think that only pleasure is intrinsically good (good in itself) and that only pain is intrinsically bad (bad in itself). For example, the classical utilitarians Jeremy Bentham (1748–1832) and John Stuart Mill (see the reading in Chapter 1) were hedonistic utilitarians. Other utilitarians believe that satisfaction of one's desires is what is good and not having them satisfied is bad. They are called preference utilitarians. (See *Preference Utilitarianism*.) Still another version is Ideal Utilitarianism which holds that other things are good besides pleasure, such as beauty. The British philosopher G. E. Moore (1873–1958) held this theory, and it is discussed by W. D. Ross in the reading in Chapter 1. (See *Ideal Utilitarianism*.)

